

## Joining the Dance

[Genesis 1:1-2:4a](#)  
[2 Corinthians 13:11-13](#)  
[Matthew 28:16-20](#)  
[Canticle 13](#)

Today is Trinity Sunday. We just came out of Easter season, and it was the resurrection that forced the first disciples to ask who Jesus really was. The answer they arrived at: Father, Son, and Holy Spirit, is what we celebrate today. This is the day we revel in the mystery of our triune God.

We typically try to understand God through the humans God created in the divine image. This morning let's consider learning about God from the opposite end of the created world. Let us imagine things we consider inanimate and incredibly small, perhaps a grain of sand or a speck of dust. Anything unalive, insignificant, but still encountered within the natural world, no matter how small, is still built with the same construction materials of all matter, the atom. Scientists used to think atoms were the smallest earthly components until they learned atoms are made of protons and neutrons. And then they discovered that inside those, are the quarks. You all know my weird fascination with quantum mechanics, but discovering quarks is one more example of how, even on the microscopic level, the world is buzzing with the life of God.

Like all artists, what is created expresses truths about the one who created it. There are three things about quarks, the smallest pieces of the physical world, that teach us about the nature of our infinite triune God. First, quarks are never found alone. On a subatomic level, the foundational building blocks of all matter are never found in isolation. Second, quarks are all distinct with different behaviors. Even the smallest component of nature exists within diversity. Third, Quarks are always moving. At the most basic level of the natural world, God expresses the **divine** nature through interdependent relationships, diversity, and the energetic vibrations of active life. The western lens may look at a particle

of sand and think it's dead, but even the smallest stone is bubbling with the triune life of God.

God started the creation event, somehow weaving the microscopic world into visible, beautiful, abundant form. And after five days of creating the world, God decided to make humankind. All of creation was made by the spoken word of God. And before God spoke humankind into existence, God displays consultation and relationality. "Let us make humankind, according to our likeness." God is not solitary. There is something unique about humans, made in the likeness of God, which displays the interdependence and mutuality of the godhead and is described as "very good".

At the end of his letter to the Corinthians, Paul describes the human community God desires for us to inhabit. He says, "The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you". The word communion is Koinonia, it means fellowship. But it's more than chatting at coffee hour. It's a word often used for marriage or intimately close group associations. It includes the idea of sharing in both the work and the privileges of that collaboration. The technical word theologians use to describe this fellowship among the godhead is perichoresis. It comes from two Greek words that mean "around" and "to make room for". It literally means to make room around oneself for another while encompassing another. My favorite phrase describing this trinitarian relationship is "the divine dance". Paul knew his Corinthians needed to hear this. Their church was fractured, competitive, and pulling against itself. They knew what it looked like when the dance was going badly.

Paul's instructions to repair their breaches gets a bit lost in translation. When we read, "put things in order", Paul means to be restored and make themselves ready and equipped for their greater purpose. What is translated for us as "agree with one another" literally means to be of the same mind, not in thought, but in mission. To a group of people struggling against one another, he is not instructing them to be the

same, not uniform, but to find unity. He's speaking against divided loyalties and ego. When he tells them to greet one another with a holy kiss, he is giving them an outward sign to illustrate that their hearts are subordinating division under the choice to privilege love and make peace.

If peacemaking and harmonious living were simple, it probably wouldn't be something we have to repeatedly be instructed to do. The reason it is challenging is because diversity is complex. God made humans in the likeness of God's own self, but God is infinite and it takes a whole lot of human creatures to even begin to display the manifold nature of something bottomless, something that can be reflected in but never confined by the limits of human flesh. But the differences between us are not always where the trouble with unity arise. The tricky part of knowing God and making God known is that we learn God through relationship, through encounter, through dynamic experience in the dance.

God designed this world the same way: interdependent, diverse, always changing. Nothing in creation exists in isolation, and neither do we. The ever-changing nature of existence can be heavy and scary at times. We rural dwellers prefer the country because things change slowly out here. It makes us feel safe, knowing what we can count on some things to remain relatively changeless. Even so, this world is marked by things being moved beyond our control. Some of us know this right now. War, natural disaster, accidents, and illness refuse human management. It can be humbling to need others, to depend on them, and to constantly find ourselves in transition among others who are also wrestling with their own changing realities. And also, that is the gift of living in a world made by and held within the triune godhead. This fellowship of the Body of Christ may occasionally feel chaotic, we may struggle against ourselves and one another, but we are also upheld by one another. It is within this moving,

diverse, multiplicity that we know God and make God known. Jesus promises to be with us through it, always.

Today's canticle offers glory to God for "beholding the depths". Our naked eyes may not have the capacity to see quarks, but God sees the quantum world as clearly as God sees us. Worshiping the God who holds it all, helps lift our hearts and claim the courage and peace Jesus promised.

In the final words Jesus spoke to his disciples, he instructed them to baptize others in **the name of** the Father, Son, and Holy Spirit. The **name is** singular. Our fellowship takes many forms, it can look and act very differently, it is ever expanding, and yet, we all exist under the name, authority, and identity of our **One God**. Jesus carried the name and authority of God, and he offered it freely to his disciples, sharing his identity with them. His presence with us through the Holy Spirit is what anchors us together, in all our growing, changing, diversity. We are developing into the life of God as we actively participate in the dance with others, under the name of our one God.

Our triune God exists in community, is marked by diversity, and is actively alive and moving. Even the quarks beneath our feet are doing what we are called to do: existing in interdependent relationship, active, diverse, and never alone. God is always inviting us into the dance that began in creation, and we must daily choose to participate, lest we resist. Jesus promised to be with us always. The one who passed through death and conquered it, will never leave us. Confidence in that promise is what strengthens us to humble our egos, embrace change, and be peacemakers. We may not all be cheek-kissers, but the question is the same. Whose face do we instinctively look away from? That is probably where our peacemaking work begins.

As we approach the table for communion, we are reminded that our participation with God through baptism is what makes it possible for us to participate with one another.

May we be a people whose experience of God inspires us to join the dance, actively participating with God and others, changing, being changed, and bubbling with the active life of God out into the world.